

In the name of the Father / of
the Sonne / and of the holy
Ghosse. Amen.

The pater noster in
Englyshe.

O Father that art in heuen
halowed be thy name. Thy
kyngdome come to vs. Thy
wyl be fulfilled in erth as it is
in heuen. Our dayly bred geue vs this
daye. Forgeue vs our trespasses euen as
we forgeue them that trespass vs. And
lead vs nat into temptation. But deli-
uer vs from yuel. Amen.

Maye Mary full of grace / the lord is
with the / blessed be thou among women /
and blessed be the fruite of thy wombe
Jesus. Amen.

I beleue in god / the father almyghty ma-
ker of heuen and erth. And into Jesu
Christ his onely sone our lord. Con-
ued of the holy ghoſt / and borne of the vir-
gyne Mary. He suffered passion vnder
Pontius Pilate / crucified / deed / and buried.
He descended to hell / the thyrde day he rose
agayne from deth to lyfe. He ascended
to heue / there he sitteth on y^e ryght hande
of god the father almyghty. From thens
he shal come to iudge both the quicke and
the deed.

I beleue in the holy ghoſt.
A.i. The

The holy churche/ the cōmunion of sayn-
tes/ the forgouens of synnes. The re-
syng of fleshe. And euerlastyng lyfe.
Amen.

Al maner of men and women shulde
stedfastly beleue in one almyghty god
hyuyng / that is our mercyfull father/ the
which is in hym selfe without begynnynge
and without endyng/ that in .vi. dayes for
soth made heuen and erthe/ the see and all
that was within them. And also in our
lord and our sauour/ and in the holy gost.
forthwith / without beleue there may no
man please god ne be saued. If it be your
wyl for to wytte/ to lerne / & for to knowe
whiche be the .xii. artycles of the crede by
the olde lawe and also by the newe/ I
shall teache you with a good
wyl as wel as I can:
And who so euer
wyl teache
me a
better / I wyl mekely lerne it.
And thus it begynneth.



**The Crede by the olde lawe
and by the newe.**



It is writtē in the boke of
Genesis the fyrst chapitre.
Moyles the great Prophete
sayth fyrst that god made he-
uen and erth/ the see & all that
is in them. It is written in the boke of
Hieremie the prophete the. liii. chapitre.
Call me onely father that made the erthe &
sayntes. Peter the prince of the Apostles
saythe / I beleue in one god the father al-
myghty maker of heuen and of erth of the
see and all that is in them. It is wytten
in the sauter boke/ spal. ii. that the prophet
Dauid in the person of the godhed/ by Je-
su Christ goddes sone sayth: Whon arte
me sone to day I bygat the. Saynt An-
drew the apostle/ the brother of Pet sayth
I beleue in Jesu Christ goddes sone/ onely
our lord. It is writtē in the boke of Esay
the prophete the. vii. chapitre. Lo a mayde
shall conceyue and bere a sone. And also
it is written in Esay the prophete the. xxi.
chapitre I chylde is bozne to vs. Saynt
James the apostle the more the brother of
Johan the Euangelist sayth. I beleue
in Jesu Christ goddes sone only that was
conceyued of the holy ghoste and bozne of
the virgine mayde Mary. It is written
in the boke of zacharie the pphete the. xii.
A. ii. chapitre

The Crede by the olde
chapitre. Beholde al men to me/ whom
they naye and crucifie. It is witten in
the boke of Daniel the prophete: Bothly
after. vi. wokes & two/ Christ shalbe bozne.
Saynt Johan the Euangelist and apostle
sayth. I beleue that Iesu Christe goddes
sone sufred passion vnder Ponce Pilate/
and was nayled vpon the crosse in his mā-
hede/ deed and buried. It is witten in
the boke of Sophonias the prophete. As
wayte and abyde me, in the day of my Res-
urrection comyng. It is witten in the
boke of Hieremie the prophet the. lxxi. cha-
pitre: The thyrde day the Lyon wyll rylse
out of his dennc/a pray to hethen mē that
he is arysen. Saynt Thomas of ynde
the Apostle saythe: I beleue that Iesus
Christe goddes sone of heuen in his spirit
went and alyghted into heil & in the thyrde
day toke his body: and he dyd rylse agayne
in his manhed fro deth to lyfe. It is wri-
ten in the boke of Amos the prophete the
whiche made in heuen his vpryng & his
fest. James the Apostle the lesse sayth
I beleue that Iesus Christe goddes sone
ascended vp into heuē/ & there he sitteth on
the right hande of god the fader almyghty
It is writtē in the boke of Joel the pro-
phete the. iii. chap. Arise ye all men & go ye
into the vale of Iosephat, for there I shal
syt and iudge all men about. It is wri-
ten i the boke of Hieremie the porphet the
xxviii. chapitre: I am iudge and witnesse
sayth

lawe and by the newe .

sayth the lord . Whilpe the apostle sayth
I beleue that Iesus Christe goddes sonne
shall come fro the trone there as he sitteth
in heuen on the ryght hande of god the fa-
ther almyghty at the day of dome to iudge
the quicke & deed / that is to saye the good
and the euyl every one after his owne wor-
kes . It is written in the boke of Ezechiel
the .xxvi. chap. I shall set my spirite in the
myddel of you . It is writtē in the boke of
Johel the pphete the .iii. cha. I shall poure
of my spirite vpon al fleche . Saynt Bar-
tolomew the apostle sayth: I beleue in the
holy ghoste. It is writtē i the boke of Ec-
cle. Iesus Sidorak sone sayth: Gather you
into the house of lernyng / for he sayth / a
lyttel therein I haue trauayled / but I haue
founde moche reste . Mattheu the Apostle
sayth : I beleue in holy church / & as holy
church beleued / that is for to vnderstande
as all holy angels and archangels that be
in heuen beleue / and as all ryghtfull & holy
patriarkes and prophetes beleue / and as
holy ryghtful & holy apostles & disciples of
our lord Iesu Christ beleue / & as al ryght
full holy men and women / that haue ben
from the begynnyng of the ryghtful Abel
Adams sone vnto this day / & be now ryght
ful & holy / & as al other mē & womē y^t shall
be rightful & holy fro this day vnto the day
of dome & that al these be chose & ordeyned
to lyfe that euer shall last: & as this church
I.iii. that

The Crede by the olde
that may nat erre beleuyth. Thus I vnder
stande that Mathew beleuyd/and meaneth
the beleue of holy churche. It is written
in the boke of Michce the pphete the.vii.
chapitre. God shall go vndo all our wyck
hednes/ and throwe away all our synnes.
Symonde Jelous the Apostle sayth. I be
leue that god wyll forgue vs all our syn
nes. It is written in the boke of Daniel
the prophete the.xii. chapitre. In that ty
me all the people shalbe saued the whiche
be sounde in the boke of lyfe. And many of
these that slepe in poudre of the erthe they
shall awake/come into lyfe that euer shall
lasse/and come into reprosc/ that they shal
alway be. It is written in the boke of
Ezechiel the prophete. The hande of god
cam vpon me into a felde that was full of
deed bones/and there were ful many/ vpo
the face of the feeld / et they were wondre
dye. And our lord led me in cōpas rōūde
about: & than our lord sayd to me. Thou
mannes son trowest nat whether these deed
bones shall euer be alpyue/ or euer haue lyfe
and lyue. And yet eftsonc our lord sayd to
me. Thou mannes sonc prophecie to these
deed bones/ & I sayd to them: ye dey bones
hear the worde of god. This sayth god
to you / ye dey bones I shall gyue to you
a spirite / and I shall sache beyues vpon
you/and I shall make fleshe waxe on you/
and I shall strecthe on you a skynne/and ye
shall

lawe and by the newe.

shall lyue/ & ye shall knowe that I am your
lorde god. And than I profecied to these
deed bones ryght as god comaunded to me.
And there was made a great crth mowng
of my profecyng. And I saw howe euery
bone wente to other / and euery one to his
owne ioynt. And there were baynes ta-
ched on them/ & there wered flesh on them/
and skynnes straght on them/ and he sayd
to me. Thou mannes sone profecie to the
foure wyndes of heuen/ & byng into them
spirites. And I profecied ryght as god co-
maundyd to me/ and they had lyfe/ and stode
on theyr feet and that was so great a mul-
titude of people/ that no man myght nom-
bre it. And sone after this tyme I shall lead
my people out of theyr burials sayeth our
lorde. It is written in the boke of Job/
in the laste day I shall aryse: and i me flesh
I shall se god my sauour. Judas the
apostle sayth / I beleue that I shall in my
fleshe: aryse from deth to lyfe. It is writ-
ten in the booke of Tobie/ that lyfe we as-
byde that god shall gyue to al them that ne-
uer chaunged theyr beleue from hym.
Saynt Mattheu the Apostie sayth. I be-
leue that after this lyfe/ we shall haue the
lyfe that euer shall laste. Amen. It is
written in the boke of Esay the prophete/
the. lxxviii. chapitre/ the ioye and the blesse /
the lyfe and the reste/ the peace & the weale.
Welth and the lykyng of lyfe that there is
J. iiii. in the

The Crede by the olde
in the lyfe of heuē after this life: there may
no herte thynke it / ne no tonge tell / ne no
pie se it / ne no ear hear it / the blesse of the
lyfe that god hathe ordeyned to all men &
women that wyl beleue onely on hym and
kepe his comaundementes here in this bo-
dely lyfe. It is wrytten in the boke of Ge-
necis the .xv. chapitre / that Abraham bele-
uyd god, and it was accounted to hym for
ryght wysnes. It is wrytten in the gospel of
Mattheu the .ix. chapit. that Christe sayd
to a man: beleue / and thy synnes ben forgy-
uen the. It is wrytten in the gospel of
Mattheu in the .xvii. chapit / that Christe
sayd to his disciples: If ye had as moch be-
leue as a corne of Mustarde seed: ye myght
say to this mountayne that he shuld arysse
and passe out of his place / & he shuld passe /
for there is nothyng vnpowrful for to do to
them that beleue. It is wrytten in the gos-
pell of Mattheu that Christe sayd to his
disciples after poue beleue, so be it done to
you. It is wrytten in the epistle of James
the apouste / ryght as the body without spi-
rit is deed: ryght so beleue without good
woorkes is deed agaynst god. It is wrytten
in the epistle of Paule to the Romayns:
i. cha. The ryghtful man after his beleue,
leueth. It is wrytten in the pistle of Paule
to the Chyrewes. xi. chapit: without beleue
it is vnpowrful to please god. It is wryt-
ten in the gospel of Marke the .xi. chapitre
howe

lawe and by the newe.

howe Christe sayth: If ye may beleue: all
thyng is possible for to do to them that be
leue. This that ye haue herde is the mes-
sayng of the grounde/ of the maner/ and of
the reason: and of the meanyng / and some
what of the declaracion of the. xii.

artycles of our Crede/ that

is our beleue/ and

thus in this

wyse it

endeth without more.

Neuertheles yf any man can fynde in
this Crede any errour or heresie: & grounde
hym in holy writ: I wyll mchely reuoke it
and lerne to beleue better.

Here begynneth the prologe vpon the
x. commaundementes of god, the whiche
be declared by the holy
ghoste that speketh
in the prophetes
of Christe.

Our lord Iesu Christe very god and
man sayth / all that sayth to me lord
lord, shall nat entre into the kyngdome of
heuen: but he that doth the wyl of my fa-
ther that is in heuen: he shall entere into
the kyngdome of heuen. And Christe
sayth/ ye be my frendes if ye do tho thynges
that

The prologe.

that I commaunde to you. And Christe sayth: He that hath me comaundementes and keperth them: he it is that loueth me. And the lord god sayth: Blessed be they that here goddes woꝛde and kepe it. And Dauid sayth: Blessed be they that serche goddes witnesinges / and seketh out god in al his herte. Also Dauid sayth to the cōtrarie people / they be accursed that bowe away from the comaundementes of god. *Incepisti superbos, maledicti qui declinant a mandatis tuis.* Thou blamest the proude / they be accursed that bowe awaye from thy comaundementes. And Paule sayth he is cursed that loueth nat our lord Iesu Christe. And Christe sayth: If any man loue me / he shall kepe me woꝛde / and he that loueth nat me keperth nat my woꝛdes. God sayth by Salomon: The prayer of hym is cursed the which turneth away his ear that he hear nat the lawe of god. And Paule sayth: He that knoweth nat goddes lawe / shalbe vnkowen of Christe at the day of dome for his true seruaunt. Christe sayth the woꝛdes whiche I haue spoken to you be spirite of lyfe. And Peter sayd to Christe: Lorde to whome shall we go for thou hast woꝛdes of euerlastyng lyfe. And Christe sayth: I am the waye / truthe / and lyfe. And thefore busie we vs to entre in the way of Christe and of his pphetes. And thefore the wyle man sayth
in the

The prologe .

in the persone of holy wryt. They that declare me shall haue euerlastyng lyfe. And Dauid sayth: Lorde the declaring of thy wordes lyghteneth/and gyueth vnderstandyng to myche men. And the prophete Daniel sayth: They that teache many men to ryghtfulnes shall shyne as the firmament. And sythin men doyng bodely almes shall be saued as Christe sayth in the gospel / Moche more they shall be in hygh degre of blyss that gyue th charitably the great almes of goddes worde declaring it ryghtfully to christen people/ & syth it is so great almes to gyue the worde of god to the people declared ryghtly: what shall be to them that receyued charitably: it shall be to you ioy without ende. Therfore we owe moche to trauayle nyght and day aboute the text of holy wryt the whiche god comanded to be taught of to all the worlde. And sythin Iesu Christ very god and mā taught this holy gospel with his owne mouthe & kept it in his lyuyng/and keepyng in halowynge and confirmyng theroof he shedde his precious blode/and gaue it wrytten to foure holy men that is Mattheu/Marke / Luke/ & Johan/ the whiche leste it wrytten here on erth to be knowen and taught to the people/wherby they may come to the blyss of heuē: where is euer more day & neuer more nyght/in the whiche resteth one lord with holy thousandes into worldes of worldes. Amen.

Here

An exposition vpon
There begynneth the .x. commaundementes
of god the whiche be writen in Ex
odi the .xx. chapitre / that ech
man shulde kepe and
knowe if they
wyl be
saued and come
to the bysse of beleue .

The lord god spake al these wordes: I
am the lord thy god that led thy out
of the land of Egypt: and brought the out
of the house of thraldome / thou shalt nat
haue straunge goddes befoze me. thou shalt
nat make to the a grauen thyng / neyther
any lykenes of any thyng that is in heuen
aboue / nether in erth beneth / nether of the
that be i waters vnder the erth / thou shalt
nat loue them / ne worshipe them. For I
am thy lord thy god a zelours louer / I vi
syt the wykednes of fathers in sones vn
to the thyrde & fourth generacion of them
that hate me: and I do mercy vnto thous
sandes of kyndredes of them that loue me /
and kepe my commaundementes. Here
thou art taught and comaunded of thy lord
god / that thou shalt haue none other god
but one: that is our lord god of heue / and
 hym thou shalt loue and worshipe with al
thy herte / and with al thy soule / and with
all thy mynde / and with al thy strength /

the .x. comaundementes.

thy neyghboure as thy sele.

¶ And here frendes to you moſte beloued of god / where god defended ymages to be made in this fyrſte comaundemēt and in many other places moze both in the olde lawe and in the newe. For in the olde law god defended that any ymage ſhulde be made amonge the Jewes / & the ſame god is nowe with the ſame comaundemētes / and ſo the people ſhulde nat let theyr wyll be loue vpon that thyng which god hath defended / and if they let theyr truſte and hope in any ſuche ymage / they withdrowe theyr loue from god / and forſaken hym: and ſo they erre agaynſt god / and becometh buxum to maugherettes / thus is this comaundemēt broken. Forde ſyth no man loueth his god: but after that he knoweth hym / ſythe knowyng meſuryth loue: howe inwarly ſhulde we trauayle for to knowe our god & flee all errours that fall in his knowyng. And therfore ſayth Paule / that if the iues had knowen they hadde neuer done on the croſſe Jeſus Chriſte the kyng of glorie. And this is the cauſe why the chyldren of the olde lawe were defended for to worſhippe god in ymages / and therfore was it that god was ſhewed to Moyses in a buſh / for that we ſhulde knowe by reaſon that thynges that ben vnſenſible: paſſeth in goodnes thynges that ben ſenſyble / as
they

Interpolicion vpon

Helpe that we may nat se / passeth felynge
thynges/and lyfe that we may nat sele/pas
seth felynge bodyes / so god that we maye
nat se passeth worldly thynges. But for
we knowe him lytel/therfore we loue him
lesse. And by our beleue we shulde knowe
hym and loue hym. For we aughte to be-
leue that he is the best thyng that may be/
the wysyst thyng and the most iuste: that
any man may thynke on/ and so he is euer
more without any begynnynge / and with-
out any endyng/knowyng all thynges / he
may nat forget ne nought may escape him
But euer more he ordeyneth all thynges
that is good/and so syth he hath power to
knowe hym self:and euen after his power
is gendred his connyng. And of these two
thynges cometh reste in hym selfe / and so
he muste nedes be thre thynges and al one
god. Power that is fyrst the father of he-
uen. Knowyng or wysdome:that is the se-
conde persone. The thyrde plone is good
will:that we call the holy ghoste/ of this
holy Trinite cometh all kynde creatures.
And as this holy Trinite may fayle in no
stede:so he may nat fayle in no kyne mea-
sure. But sythin these wordes be farre fro
bodely wittes:men shulde be ware to kepe
them somewhat from bodely thynges/ be-
ly to kepe them ryghtly: and this is som-
what the reason of the fyrst comaundemēt.
¶ Dere god / syth so bryght an Angell
that

the .x. commaundementes.

that was in heuen in that glorious beyng/
thorow couetyse of pryde/and of bickynge
the commaundement of god / that he wolde
not worshype the ymage of god/the which
god hath comaunded to the Angels in he-
uen to worshype / and for he wolde nat do
this comaundement of god, god smote hym
downe into the depest place of darkenes &
furthyst from god / and so euer more to be
in hell without an ende, and as a man that
leyth wode vpon a fyre, the more he leyth,
the greater is the heat therof/so the more sou-
les that goeth to hell the more is the payn.
And so our forfather Adam and Eue his
wyfe whiche god had spoused to gyther in
paradyse thorow which Angell of darkes-
nes they were deceyued by eatynge of the
Fyle which god comaded that they shulde
nat eate/ & thus this serpent deceyued them
Then god sent his aungell with a swerde
plicant, and droue them out of paradyse for
they had broken the commaundement of god.
And as holy writ witnesseth in the boke of
Exodi the .xxv. chapt. God spake to Moyses/
that he shulde make two Cherubyns /
aungels of pure gold/and that the one an-
gell shuld stande on the one syde of the arke
of god/ & that another aungell shuld stande
on that other syde of the Arke of god/ and
they lokyng vylage to vylage vpon the .x.
commaundementes that were in the Arke of
god / and with theyr wynges they shado-
wed

An expolycyon vpon
wed the Arke of god. But these aungels
were nat set there for to be worshipped nei
ther offered to/ ne prayed to / but by the for
to haue mynde of god that is in heuen/ and
on his aungels that be there with hym.
And therefore these aungels names were cal
led Cherubyns. For there is an ordre of
aungels that is in heuē that be called Che
rubyns/ & they stande in the vertue of wyt
and of wysdome/ and therefore the chyldren
of Israel what tyme they sawe these Che
rubyns of gold, they shulde cast vp theyr
pies toward heuen to god/ that shuld sente
his aungels to them to teache wyt & wys
dome. And also whan the chyldren of Is
rael were harde bysette in batayle with
theyr enemyes / they shulde cast vp theyr
pion to heuen/ & pray to god that he wolde
sende downe his aungels for to help them
for to fyght in batayle agaynst theyr ene
myes/ and god sent often tymes his angels
downe from heuen for to help them. Also
it is wrytten in the fourth booke of Kynges
the. xii. chapitre/ that Geherie the kyng
was harde byset with his enemyes/ & than
god sent downe his aungels and slewe of
his enemyes of the kynges me of Assyrien /
and hundred and foure score thousande.
Also it is wrytten in the booke of Flaie the
prophete the. xxxvii. chapitre that god sen
downe his aungels by nyght/ and slewe a
many of the same kynges men of Assyrien.
And

the .x. comaundementes.

And thus these aungels stode for to brynge
the chyldren of Israel to mynde almyghty
god that is in heuen that god shulde sende
downe his aungels for to teche them wytte
and wysdome/and also for to defēde them
agaynst theyr enemyes in batayle. But
these aungels shulde nat be worshipped ne
offred/ne prayed to:but for to brynge them
to mynde that they shulde praye god that
is in heuen to sende them helpe of his aun
gels/ and thus here by it semeth well that
chrysten men maye haue a crucifixe in the
churche for to brynge men in mynde of the
passion of our lorde Iesu Chyriste that dyed
for vs at Ierusalem on the mount of Cal
uary:but the crosse shulde nat be made for
to be worshipped ne prayed to: but onely
for to brynge men in mynde of the passion
that Chyriste suffred for them. And it is
writte in the boke of Numeri the .xvi. cha.
The chyldren of Israel were dwelling in
deserte and there they brake the comaunde
mentes of god/ and than god sent fyre Ed
ders amonge them/and so this fyre edders
stonge them and dyd them moche wo: for
they had broken the comaundementes of
god/and than the chyldren of Israel cryed
god mercy/ & thā Moyses prayed for them
to god/and than god bad Moyses that he
shulde make an eddye of bryasse and set it an
hyghe on a stafe: and all the people looked
theron and behelde it: and they were hols

In expositioun vpon
of all the fyre Edders styngyng / and than
god destroyed & dyd away all the fyre Ed-
ders. But this Edder of Brasse was nat
set there to be worshipped ne prayed to / ne
ther offred to: but i mynde of two thynges
One was what tyme the people shulde se
the Edder of brasse: they shuld haue mynde
on goddes goodnes / & prayse hym & thanke
hym that he had healed them of the fyre ed-
ders styngyng. The seconde was / what
tyme that the people toke vpon the edder
of brasse they shulde take good hyde and be
beware and kepe the selfe that they brake
no more goddes comaundementes lest the
fyre edders shulde come agayne and styng
them. And thus the edder stode for these
two skilles: but nat for to be worshipped /
ne prayed to / ne offred to. But .iiii. hundred
yere after that Moyses was deed through
flouth & foly of prestes y^t they taught nat
the people the lawe of god / as they ought
to do what eche edder of brasse bytokened
all the people worshipped eche edder & cen-
syd therto. And as it is writte in the .iiii.
booke of kynges the .xviii. chapitree that E-
zechie the good kynge syth that the prestes
& al people worshipped eche edder of brasse
and celyd therto / & therfore he toke downe
eche edder of brasse & alto brake it / and god
allowed him & gaue the kynge great thanke
therfore. But herby ye may wel wit / that
if god wolde nat haue eche edder of brasse
worshipped

the.x.comaundementes.;

woꝛshipped: foꝛ than god wolde nat haue
lowed ne could the kyng so moche thanke
foꝛ to haue broke it a towne/foꝛ this edde
of bꝛasse figured the body of Chꝛiste that
was done on the crosse. And herby me se
meth well that chꝛisten men myght make
them oꝛ poꝛtraie to them a crucifixe/oꝛ els
they might make them oꝛ poꝛtraie to them
an ymage of our loꝛde Chꝛist as he suffred
his passion / oꝛ els as he was done on the
crosse/ foꝛ to bꝛynge them to mynde of his
passion and the deth of Chꝛiste:but nat to
be woꝛshipped neyther prayed to/ne offred
to/but foꝛ to haue the better beleue / & loue
of our loꝛde Jesu Chꝛiste that suffred pas
sion foꝛ vs and deth. Foꝛ the fyꝛst woo
that euer cam to the chyldren of Israel af
ter that they were comen out of Egipte /
was foꝛ the woꝛshippynge of an ymage.
As it is wꝛitten in Exodi / the.xxxii.chap.
the whyle that Moyses was in the moun
teyne of Synai to haue the.x. comaundes
mentes the whiche god wꝛote in two ta
bles of stone: and the whiche that Moyses
was there foꝛ to haue them:the chyldꝛe
of Israel made them a calfe of golde and
woꝛshipped it/& therfoꝛe there were slayne
of them.xxi.thousande. And god hym
selfe sayth i the same chapitre. This peo
ple hath synned in the greatest synne / foꝛ
to woꝛshippe any ymage made with man
nes handes.

B.ii.

Therfoꝛe

An exposition vpon

Therefore me seemeth that euery man & wo-
man shulde kepe them: that they worship
no maner of ymage/for the dread of god.
And it is written in the booke of Numer
the chyldren of Israel worshipped an yma-
ge that hyght Belfagoz/and therefore they
were slayne of them. xxiii. thousande.
And it is written in the thyrde booke of kynges
there were among the chyldre of Isra-
el foure hundred and fyfty cowl prestes and
fals prophetes/the whiche worshipped an
ymage that hyght Baal/also they taught
the people for to worships it: and therefore
god closed heuen aboue/ that in thre yere
vi. monethes cam no regne downe/ vnto
the tyme that Elye the true prophete and
the people with hym/had slayne foure hun-
dred and fyfty prestes and fals prophetes
and destroyed the ymage that hyght Baal
and than on the same daye god gaue them
regne ynough/that theyr grasse growed
and theyr trees bore fruytes. Also it is
writte in the booke of Daniel the. xiiii. cha.
In Babylon were scūety prestes/ and they
worshipped an ymage that hyght Bel /
also they taught the kynge and the people
for to worshyppe hym / and they sayd that
the ymage wold both eate and drinke/and
they made euery day the kynge and the peo-
ple to worshyppe it / and offre to it a great
quantity of bread and of wyne and fleshe /
and they had a pypew wy / vnder the aul-
ter: and

the .x. commaundementes .

and theye: and stale it away by nyght et eat it the
 worshippe/ and thus they begyled the kyngc and
 god. he people many yeres vnto the tyme that
 Daniel cam into Babylon / and than on a
 nyght the kyngc toke Daniel with hym and
 theye wente vnto the temple for to worshiipe Beel
 se. he fel downe and worshipped it / and Da-
 niel stode and loughed/ and the kyngc sayd to
 Daniel/ why laughest thou/ Daniel sayd
 what is this that ye worshiipe/ the kyngc
 sayd it is my god. And Daniel sayd nayc/
 and the kyngc sayd/ thou knowest nat
 what meate he eateth euery day / and Da-
 niel sayd/ forsooth he eateth neuer meat: for
 it is an ymage made with mannes hande/
 and it is cley within and brasse without.
 And than the kyngc sayd to the prestes.
 But ye tel me who eateth al this meate: ye
 saye it is Beel / than the prestes sayd to the
 kyngc. Let set this nyght befoze Beel: as
 much meate as there was wont to be/ if
 it is Beel eateth nat: to morowe wyl we suffre
 death / and if he eateth all to nyght: to mo-
 rowe we let sice Daniel/ that lyeth falsely a-
 gainst Beel/ and the kyngc sayd to Daniel
 what sayest thou to these wordes: and Da-
 niel sayd I graunt well/ and than the kyngc
 made to lye on the aulter/ as moche meat
 as there was wont to be/ and than whan
 the prestes were gone out: Daniel toke a
 tye and tyed the payment of the temple
 full of ashes/ and than the kyngc and Da-
 niel

An exposition vpon

Therefore me semeth that every man & wo-
man shulde kepe them: that they worshi-
pe no maner of ymage/for the dred of god.

And it is written in the boke of Numeri
the chyldren of Israel worshipped an yma-
ge that hyght Belfagoz/and therfore there
were slayne of them. xlii. thousande.

And it is written in the thyrde boke of kyn-
ges there were among the chyldre of Isra-
el foure hundred and fyfty euyl prestes and
fals prophetes/ the whiche worshipped an
ymage that hyght Baal/ & also they taught
the people for to worshi-
pe it: and therfore
god closed heuen aboue/ that in thre yere &
vi. monethes cam no regne downe/ vnto
the tyme that Elye the true prophete and
the people with hym/ had slayne foure hun-
dred and fyfty prestes and fals prophetes:
and destroyed the ymage that hyght Baal
and than on the same daye god gaue them
regne ynough/ that theyr grasse growed /
and theyr trees bore fruytes.

Also it is
writte in the boke of Daniel the. xlii. cha.
In Babylon were scūety prestes/ and they
worshipped an ymage that hyght Beel / &
also they taught the kynge and the people
for to worshyppe hym / and they sayd that
the ymage wold both eate and drinke/ and
they made euery day the kynge and the pro-
ple to worshyppe it / and offre to it a great
quantity of bread and of wyne and fleshe /
and they had a pryuey wey vnder the aul-
ter: and

the .x. commaundementes .

ter: and stale it away by nyght et eat it the
 selfe/ and thus they begyled the kynge and
 the people many yeres vnto the tyme that
 Daniel cam into Babylon / and than on a
 day the kynge toke Daniel with hym and
 wente vnto the temple for to worshipe Beel
 he fel downe and worshipped it / and Da-
 niel stode and loughed/ and the kyng sayd to
 Daniel/ why laughest thou/ & Daniel sayd
 what is this that ye worshipe/ & the kynge
 sayd it is my god . And Daniel sayd naye/
 and thā the kynge sayd/ thou knowest nat
 what meate he eateth euery day / and Da-
 niel sayd/ forsoth he eateth neuer meat: for
 it is an ymage made with mannes hande/
 and it is cley within and brasse without .
 And than the kynge sayd to the prestes .
 But ye tel me who eateth al this meate: ye
 shalbe deed / than the prestes sayd to the
 kyng . Let set this nyght before Beel: as
 moche meate as there was wont to be/ & if
 Beel eateth nat: to morowe wyl we suffre
 death / and if he eateth all to nyght: to mo-
 rowe let sler Daniel/ that lyeth falslye as
 gaynst Beel/ and the kyng sayd to Daniel
 what sayest thou to these wordes: and Da-
 niel sayd I graunt well/ and thā the kyng
 made to lye on the aulter/ as moche meat
 as there was wont to be/ and than whan
 the prestes were gone out: Daniel toke a
 cyue and syfted the paument of the temple
 full of ashes/ and than the kynge and Da-

An exposition vpon
ncl went out of the temple/and locked the
dores and sealed fast the lockes and thā af
terwarde the prestes and theyr wyues and
also theyr chylde went into the temple by
nyght by the waye that they hadde vnder
the aulter/and they ate and bare away the
meate every deel / and on the morowe the
kyng and Daniel cam into the tēple/ and
there they sawe many steppes of men and
of women and of chylde/and they sayd to
the prestes / what steppes be these / & than
Daniel shewed the kyng that the prestes
had a wey vnder the aulter/ & thā the kyng
dyd flee the prestes & theyr wyues & theyr
chylde euerychone/ & destroyed Beel & the
tēple/ & for this cause Daniel was put
into a pytte of Lions/ & god kept hym that
the Lions dyd hi no harme/ & brought hym
saulely out agayn of the pyt. And also wo
rthyful frendes it is wrytten in the boke of
Deute. iiii. chap. where Moyses taught the
people of Israel and said: kepe beuery your
soules/ for ye sawe no more of similitude/ in
that day that god spake to you i the mount
of Synai/ fro the myddel of the fyre: least
ye shulde haue ben deceyued therein. For
to haue made you any maner of ymagerie
ymage of any man or woman or any yma
ge of any beest that is i erth aboue / or any
ymage of any fowles that fleeth vnder be
uen /

the .x. commaundementes .

nen/oz for to make any ymage of any cee-
pyng creatures that meueth in erth cyther
to make you any ymage of the fyshes that
moue in waters vnder the erth / cyther to
kesse by your pien to heuen there to se the
sunne and the mone and all the sterres of
heuen / and if ye worshippinge any of these cre-
atures cyther loue them : ye ben in errour
deceyued . For our lord god hath made
all these creatures in seruage to ail men
that ben vnder heuen . And dere frendes
this that ye haue herde / is the letter the
whiche the holy gholste hath spoken by
his prophetes / that the letter sayth that it
is erreure and deceyt to worshippinge any cre-
ature that euer god made: than me semeth
that it is moche moze errour to worshippinge
any ymage that a man maketh . And it
is written in the boke of Deutronomii the
xviii. chapitre . Cursed be that man that
maketh hym any graue ymage of any wo-
then thyng / for it is an abhominacion to
god the werke of his hande . Also it
is written in the boke of Jeremie the pro-
phete; all tho goddes that made nat heuen
and erthe : they shulde be destroyed from
the erthe and from all that is vnder the he-
uen . Also it is written by the prphete
Dauid in the saulter boke . Confounded
ben all those that worshippinge any grauen
ymage

B.iii.

An expolicion vpon
ymage or loven the in any simulacris/ that
is to say/ of theyr ymages. This that
ye haue herde is the shewyng of the groude
of the skyl/ & of the reason/ and of the mes-
nyng/ and of the declaracion of the fyrst co-
maundement of god/ and the fyrste it is of
the fyrst table/ and thus in this wyse it en-
deth without any moze.

¶ Here begynneth the seconde comaunde-
ment of god/ & the seconde it is of the fyrst
table where god sayth thus.

Thou shalt nat take the name of thy
lorde god in veyne / for god wyl nat
haue hym vnponyshed that taketh the na-
me of his lorde god in ydel. This is the
texte: and this comaundemēt forbiddeth all
manner forsweryng. And it is wrytten in
the boke of Exodi ye shall nat sweere by no
straunge goddes names/ ne that there be no
suche wordes herde of your mouthes/ this
is the letter/ and this techyth that ye shuld
not sweere by nothyng.

Also it is wrytten in the gospel of Matth.
the .v. chapitre. Christ sayth thou shalt nat
sweere by nothyng/ for thou shalt nat sweere
by heuen: for it is the trone of god. Ne by
erth: for it is the stoule of his fete. Ne by
Ierusalem: for it is the cyte of a great kyng.
Ne thou shalt nat sweere by thyne heed: for
thou mayste nat make an heer thereof ney-
ther whyte nor blake/ but by your worde
ye/ye/

the .x. commaundementes.

ye/ye/nay/nay/ and that ye say more than
this is of yuell. And it is written in the
boke of Hieremie the fourth chapitre. ye
shall nat swere by the lyuyng god/the whi
che led you out of egipte: in ryghtuousnes
in truth and in iudgement. And this is
the letter that is to say in ryghtfull iudge
ment/that a man is commaunded eithen cō
pelled to: but neyther fals ne ydel by no
wyse. Also it is written in Deuteronomii/
the .vi. chapitre / by the name of thy lord
god thou shalt nat swere. And it is wri
ten in the gospell of Mattheu he that sw
reth by heuē: swereth by the throne of god
: by hym that sitteth thereon/ he that sw
reth by the tēple: swereth by hi that dwel
leth therein: and he that swereth by the au
ter: swereth by all that that is thereon.

Also it is written in the booke of Deutro
nomii/ thou shalt nat take the name of the
lord god: in an ydel thyng. For our lord
god wolde nat haue hym vnponyshed that
taketh the name of the lord his god i any
vayne thyng. And it is written in the
boke of Ecclesiastes a mā moche sweryng
shalbe fulfylled with wyckednes and vicia
lance shall nat passe from his house. And
it is written in the boke of Leuitici. God
sayth / thou shalt nat forswere the by my
name / thou shalt nat defoule the name of
thy lord god. Also it is written in the
boke of Sapies the .xiii. chapitre. For lord

An expofition vpon
Swerynge is no vertue: but a deedly synne.
This that ye haue herde is the shewyng
of the grounde / and of the reason / and of
the meanyng / and sumdel of the declaraci-
on / and of the seconde comaundement of
god: and thus it endeth without any moze.

Here begynneth the.iii. comaundement
of god / and the thyrde it is of the fyrste ta-
ble and sayth thus .

Thou shalt haue mynde to halowe
thyn holydaye . vi . dayes thou shalt
worke and do thyn owne workes / for sothe
the .viij. day is the resting day of thy lord
god / thou shalt nat do in that day seruite
worke / ne thy sone ne thy doughter / ne thy
seruautes / ne thy handmayde / ne thy worke
bestie / ne thy straunger that dwelleth i thy
house . For in .viij. dayes god made heuen
and erth / the see / and al that is i them / and
in the .viij. daye ceased of his workes and
rested . And therfore he blessed the saboth
and halowed it . The saboth is as moche
to saye, as reste . It is wrytten in the boke
of Exodi . vi . dayes thou shalt worke / and
the .viij. day thou shalt reste / that thou may
refreshe thy selfe and thy chyldren and thy
seruautes and thy worke bestes .

the .x. commaundementes.

Also it is wrytten in Exodi the wone thir
ty chapitre. God spake to Moyses & sayd
spake to the chyldren of Israel: and saye
vnto them. Loke that ye kepe myn holy
day: for it is the signe betwene me and you
and in the kynredes of you/that ye knowe
that I am lord/that haloweth you / kepe
my saboth / forsooth loke that it be holy to
you/who euer defoule hym: on death shall
he dye / who euer dothe any worke in hym
his soule shall perishe from the myddel of
the people. Sixe dayes ye shal do your
worke / in the seuenth daye/it is the holy
daye / that is reste and also holy to god.
All that done worke on this daye/ on deth
they shall dye. The chyldren of Israel
if they kepe my Saboth/ and halowe they
it in theyr kynredes. It is the cove
naunt euerlastynge betwene me and the
chyldren of Israel / a signe without an
ende. Forsothe in .vi. dayes our lord
made heuen and erthe the see and all that
is in them: and in seuenth daye he rested
of his workes. Also it is wrytten in
the booke of Exodi the .xxxv. Chapitre/ all
the people of the chyldren of Israel were
gathered to gyther: and Moyses sayde to
thē/these they ben that god commaunded to
be done. .vi. dayes ye shall do your worke /
the seuenthe daye shalbe to you reste and
holynes in God / who so euer that dothe
any maner of worke in that same daye: he
shall

An exposition vpon

Malbe clayne / ye shall brenne no fyre this
 daye in al your dwelling places: in the day
 of the saboth / that is to say the resting day
 Also it is written in the boke of Numeri:
 whā the chyldre of Israel were in deserte/
 they founde a man that gathered wode on
 the holy day: they brought hym to Moyses
 and Aaron / and to all the multytude of
 the people / and they wiste nat wat to do
 with hym / but put hym into pylon. And
 god sayd to Moyses / this mā on deth shal
 dye / and they led hym forth without the ta
 bernacle and stoned hym to dethe / and the
 sentence was fulfilled as god comaunded
 And it is written in the boke of Exodi.
 God reyned manna to the chyldren of Is
 rael / and they were boden that they shuld
 gather euere more on the .vi. daye for the
 vii. day / and that euery man holde hym in
 his house / in the saboth: & go nat out there
 of. And it is written in the boke of Leui
 tic the .xxv. chapitre. God bad the chyldre
 of Israel / that in the .vi. pere that they
 shuld tye theiſe cethe / and kyt theiſe vyues:
 and in the .vii. pere they shuld let theiſe ceth
 reſte / and neyther ear ne ſowe: ne kyt theiſe
 vyues / & if that ye ſay what ſhal we eat in
 the .vii. pere / if that we ear nat / ne ſow nat
 ne kyt nat our vyues: than I ſhal gyue my
 bleſſyng on your fruytes / the .vi. pere / and
 ye ſhall lyue therby the .vii. & the .viii. pere
 ſyle that ye ſowe and ear / and gather your
 fruytes

the. x. comaundementes.

fruytes agaynst the nynthe yere. This
that ye haue herde is the shewynge of the
grounde/and of the skyle/and of the mea-
nyng/and somewhat of the declaracyon of
the thyrde comaundement of god/ and the
thyrde it is of the fyrste table / and thus in
this wyse it endeth without moze.

Here begynneth the fourth comaundes-
ment of god and the fyrste it is of the se-
conde table.

Worshippe thy father and thy mother/
that thou be of longe lyfe vpon erth
that thy lordc god wyll gyue to the.

It is writte i the boke of Exodi. xix.
who euer styeth his fader or his mother
or cursyth them: on deth he shall dye. Also
it is written in the boke of Leuitici / thou
shalt nat open ne shewe the fylthe of thy fa-
ther and mother: for it is thyne owne sha-
me. Also it is written in the boke of Le-
uitici God spake to Moyses saynge.

Speke to all the company of the chyldren
of Israel: and say to them/ that eche one of
them dyede his father and his mother. Als-
o it is written in Leuitici the. xx. chapitree.
who euer cursyth his father or his mother
on deth he shall dye. Also it is written in
Deutro. cap. v. worship thy father and thy
mother/ as thy lordc god hath comaunded
to the: that thou may lyue longe tyme/ and
well shalbe to the: in the laude that thy
lordc

An exposition vpon
lorde god shall gyue to the into possession.
Also it is wrytten in the boke of prouerbes
of Salamon the. vi. chapi. My sone kepe
you the comaundement of thy father/ and
leue you nat vndone the bidding of thy mo
ther/ bynde you them in thyn herte busely.
Also it is wrytten in the boke of prouerbes
the. x. chapitre. A wyle chyld ioyeth of his
father and a folythe chyld is the sorowful
nes of his mother. Also it is wrytten in
the boke of prouerbes the. ix. chapitre.
who euer tormentyth his father or his
mother: he is unhappy/ & worthy to haue
chaunce. Also it is wrytten in the boke of
prouerbes: who euer curseth his father or
his mother his lyfe shalbe quenched in the
myddel of darkenes. Also it is wrytten
in the boke of prouerbes: xiii. chapitre.
Hearc thou thy father that begat the: & dis
spise nat thy mother in her age. Also it
is wrytten in the boke of prouerbes the. xviii.
chapitre. who euer take h awaye ought
from his father or of his mothers goodes/
and sayth it is no synne: he is partynner of
manslaughter. Also it is wrytten in the
prouerbes of Salamon. The man that lo
ueth wysedom/ he ioyeth of his father.
Also it is wrytten in the boke of the prouer
bes the. xix. chapitre. The generacio that
curseth the father/ and blesseth nat his mo
ther/ the whiche semeth hym selfe clene/
and neuer the latter he is nat wayshen of
his

the .x. commaundementes.

his fylthynes. Also it is witten in the boke of prouerbes the .xxx. chapitre / who euer scorneth his father and despiseth the byrth of his mother: the raucynes of the mounteyns shall delue hym / and the byrdes of Eglys shal eat hym. Also it is witten in Ecclesiastici the iudgement of your father / hear ye my welbeloued sonnes: thus do that ye be saued. God worshippeth the father in sonnes / and the iudgement of the mother he shall seeke into sonnes. Also it is witten in the same chapitre. Ryght as a man treasoureth hym: ryght so he is that worshippeth his mother / who euer worshippeth his father he shalbe ioyed in his chyliden. And who euer worshippeth his father: he shall lyue a longe yere / and who euer mysereth his father he coldeth his mother and noyeth her. He that dredeth god: worshippeth his father & his mother / as it were to lordes he shall serue to her that gendred hym and brought hym forth / in werke / in dede in worde and in all mekenes / worshippe thy father that there maye come vpon the the blessinge of god / the blessinge of hym that in the laste daye: shall dwell. The blessinge of thy father stablisheth the house of the chyliden: forsothe the cursynge of the mother - tourneth by so downe the foundementes.

In exhortacion vpon

Reioyce you nat in styfe of thy father: for
soth it is to the no ioy: but confusion.
Forsothe the ioye of a man is of the wor-
shippe of his father: and they shalbe with-
out worshippe that worshipped nat his fa-
ther. Some susteyne the elderdom of thy
father: and followe hym nat in his lyfe/ If
he lacke wytt: suffre hym and despyse hym
nat in thy vertue. Forsothe the almes of
thy father shal nat be i forgettyng: for the
gylt of thy mother shalbe restored to the
goodnes and into the ryghtwysnes it shal
be iudged to the/ in the day of tribulation
he shal thynke on the. Ryght as in a clere
daye whan the froste dowyth and the yce
melteth away: ryght so the synnes shalbe
loosed fro the. Of howe puell name is he
that forsaketh his father: and he is accur-
sed of god the whiche angreth his mother.
Also it is writte in Eccle. the. vii. chapitre.
The worshippe of thy father and the sorow
of thy mother forgette thou nat: by thynke
the that thou haades nat ben but thy sorow
hym/ and yelde thou to them as they haue
done to the. Also it is writte in the booke of
Job. ca. iiii. thou shalt haue thy mother i
worshippe al the dayes of thy lyfe and thou
shalt haue mynde what peryll she had for
the in her wombe. Also it is written in
Deuteronomi the. xxi. chap. God sayd to
Moses. Cursed be that man that wor-
shipped nat his father and his mother

his

the .v. comaundementes .

This that ye haue herde in the shewyng of
the grounde/and of the skyll/ of the meas-
uryng/and sumdel of the declaracion of the
comaundement of god / and the fyrste it is
of the seconde table/ and thus here in this
wyse it endeth without any more .

Thou shalt nat slec . It is wrytten in
the gospel of Iohan. The dyuel hath
ben a mansleer fro the begynnyng. This is
the letter/for fyrste he slewe him iclfe with
synne:and all the aungels that consented
to hym/also he slewe Adā and Eue by his
fals doctrine . Also it is wrytten in the boke
of Genesis the fourth chapt . howe Caym
slewe Abel/and God said to Caym/whers
is Abel thy brother/and Caym said to god
was I made keper of my brother/and god
sayd to Caym/lo the voyce of the blode of
Abel thy brother crieth on me fro the erth/
for the erth hath opened his mouthe / and
swallowed the blode of thy brother which
thou hast shed with thyn hādes . And ther-
fore cursed be thou aboue the erth/ i whan
thou workest in the erth : it shall nat geue
his fruyte. This is the letter/herby ye may
wel wytte ye mansleers i spillers of blode
that ye ben accursed of god / and that the
blode cryeth euer to god / deniauncer vpon
you . Also it is wrytten in Genesis the .ix.
chapitre/ God sayd to Noe/Loke ye spyl
no mannes blode:for who everspyllet mā-
nes blode shalbe spilled . Also it is wryt

An exposition vpon
ten in the booke of Exodi the firste chapi.
The kyng of Egypte comaunded that al
the chyldren of Israel: shulde be cast into
the water and drenched/ for that slaugh-
ter that he slewe thus the chyldren & drens-
ched them without any gylt/ he was drens-
ched afterwarde hym selfe and al his ooste
within the reed see. Also it is writtē in Ex-
odi the. xxi. chapi. who euer smyteth a mā
and wolde slye hym: on deth he shal dye.
Also it is written in Deuteronio. If a mā
slye an other nat hym willynge/ as if there
stode thye men at the wode & hewen downe
trees/ and that one mannes axe fell downe
out of the helme/ and smote his neighbour
to the deth: that man shal be holden vngyl-
ty. for it was nat his wyl for to haue smy-
ten hym. And therfore there were thye cer-
teyne townees ordeyned for to flee to that
theyr lyues might be saued fro the kyne of
that man that was deyd/ and he shulde be
there i saue garde tyl it were declared that
it was agaynst his wyl for to haue slayne
hym. But who euer by hate and by awaye
fleeeth his neyghbour/ & fleeth to one of the
se townees byfore sayd/ ye shal take hi out
agayne and fleye hym / and haue no mercy
on hym/ and taketh away gylty blode fro
you: & wel shalbe to you. Also it is written
in the booke of Numeri. xxxv. who euer spil-
leth any innocētes blod: he may none other
wyse be censed therof: but by spillynge of
his

the .x. commaundementes.

his owne blode. Also it is writtē in the gos-
pel of Math. Peter drew out his swerde
& smote of a mānes eere that hyght Mal-
cus: & Chyiste heled it agayne & sayd to Pe-
ter put vp thy swerde agayn into thy she-
de for who euer wyl slee with swerde: with a
swerde he shalbe slayne. Also it is written
in Sapiēs. He wyl ye nat hyde no deth in
the errour of your lyfe ne seke no spillyng
of blode in the workes of your handes. For
why god made neuer deth/ nor hath no ioy
in lesyng any of them that lyue. Also it is
writtē in Exodi. xxi. chap. who euer sleeth
his neyghbour by ordinaūce or by awayt:
take ye hym away from myn autler & slee
hym. Also it is writtē in the. ii. boke of kin-
ges / howe Joab slewe Abner the sone of
Ner the pryce of Israel of the knyghthode
in gyle & in decept. Also it is written in the
ii. boke of kynges / howe Joab slewe Ama-
sic the sone of Jethar the prynce of the kny-
ghthod of Iuda in gyle & decept. It is wit-
ten in the. iii. boke of kynges / howe Salas-
mon sat i iugemēt: & bad Bonani/ Joiads
son that he shuld slee Joab/ & Joab herde of
this & fled into the tabernacle of god/ & cau-
ght the corners of the autler i his hādes/ &
bonany bad hi come out/ & he sayd he wold
nat come out/ and the kyng bad bonany he
shuld go in & slee hym there: & he dyd as the
kyng bad hi. By this text it semeth to me
that what man slewe any man by awayte

An expositioun vpon
or by decept/that there shuld no sayntuary
saue him/this semeth to me right:saue bet-
ter iudgement. Also it is witten in the
Apocalips the.xiii.chap/ who euer sleeth
with swerde:with swerde he must be slayn
Also it is wittē i the Apocalips saynt Jo-
han the Euangelist herde an Angell saye
lorde god thou art ryghtfull that art and
were/ and shalt come / thou shalt gyue the
blode to drynke that spyll the blode of thy
seruautes. Also it is witten in the fyrst
pistle of Johan the.iii.chapitre/ who euer
hateth his byother in his herte:he is a mā-
sleer. This that ye haue herde/is the We-
winge of the grounde/and of the skyl/and
of the reafō/and of the meanyng/ and som-
what of the declaracion of the.v.comaun-
dement of god/and the seconde it is forsoth
of the seconde table / and thus here it en-
deth in this wyle without moze.

¶ Here begynneth the.vi.comaundement
of god/and the thyrde it is forsoth of the se-
conde Table.

Thou shalt do no lecherie. It is witten
in the booke of Genesis/that Dy-
na Jacobs doughter wēt for to se straunge
women play / and there cam a man that
hyght Sichem: caught her & dyd lecherie
with her/ & for that lecherie Sichem was
slayne and his father and al the men of the
towne that they were in, & the towne was
hyent. Also it is witten in the booke of Nu-
mers

the .x. commaundementes .

meri the .xxv. chapitre / the chyldren of Is-
rael dyden lecherie with the daughters of
Moab / and there cam a man that hyght sy-
nees and sawe a man and a woman lye to-
gyther in lecherie: and he toke his swerde
& thurst them both thowowe out theyr bo-
dies into the erthe / & god could hym moche
thanke therfoze / and ordeyned hi therfoze
euer to be in name and i worshipec and his
chyldre after him. Also it is wytted in Deu-
teronomi / that if a man lye by a mayde in
towne / who euer may fynde them take thā
and lede them to the gate of the town and
stone them to deth / for the myght haue cry-
ed in the town after helpe and wolde nat.
Also if a man meete with a damsel vnwed-
dyd i the felde and lyeth by her: he shall dye
the damsel she shall go free / for though she
had cryed: she myght haue none helpe. Also
it is wytten in Deuteronomi the .xxviii.
chapit Cursed be he that lyeth by his wy-
ues mother / also cursed be he that lyeth by
his syster, the daughter of his father. Also
it is wytten in the .iiii. boke of kynges / le-
cherie accombred Salamon and made hym
worshipec fals goddes. Also it is wytten in
the boke of Osee the prophete / the spirite
of lecherie disdayneth you. Also it is wit-
ten in Iudicum / Sampson was begyled &
clayne with lecherie. And it is wytten in
Iudicum / there was a man and he had a
wyfe and he brought her throughe a cytie

An expolycyon vpon
that hyght Gabaon : the mē of the towne
toke her and laye by her : tyll that she was
deed/for this lecherie there were slayne an
hondred thousand mē/and the towne was
brent/and slayne al that were therin. Also
it is wrytten in the gospel of Mattheu.
who so beholdeth a woman by entēt to co
neyt to do lecherie with her: he hath now
done lecherie with her in his herte. Also it
is wrytten in the boke of puerbes the xxix.
chapt. who euer noyseth lecherie he shal
lese his heritage therin. Also it is wrytten
in the boke of Iob: Iob sayth. I haue
couenaunt with myn eye: that I shuld nat
chynke on a virgine. . Also it is wrytten in
Iudicum the. viii. chapitre. That Jedion
and the chyldren of Israel whan they had
disconquered Madian: they had of spoylyng
moche golde/and many ryche precious sto
nes and therewith they made them an E
phod and therin they had so great a delpte:
that it is was called a great lecherie/ and
it fell to Jedion to a great myschiefe and
to all the kynred of hym/ Ephod is as mo
che to saye: as a preeste chesible. Also
it is wrytten in the boke of Tobie / the
fourthe chapitre. There was a woman
that hyght Sare : and she was wedded to
seuen men/and there was a dyuel reynnyng
in the contre that heyght Asmodeus : and
euer he barke theyr neckes in the fyrste
nyght

the .x. commaundementes .

nyght / or euer that they delyted with her.
For they dyd wedde her moze for the luste
of hez body / than they dyd for any maner
cause of matrimonye . Also it is writte

in the boke of Tobie the syxte chapitre .

There cam an Angell that hyght Raphael
to yonge Tobie : and sayd to hym that
he shulde wedde the same Sare / and than
yonge Tobie sayd to hym / I haue herde
saye that the dyuell hath power ouer al
those that wedde her , And Raphael sayd
to hym I shall tell you ouer what men the
dyuell hath power . Ouer all suche men ,
that do wedde theyz wyfes by entet to ful-
fyl theyz owne fleshely luste and delyte / and
nat by the entent of Matrimonie / for to
do and fulfyll the wyll of god / but to sue
theyz owne luste and pleasure of the fleshe
as it were hogs and mules that haue none
vnderstandynge . Ouer all suche the dyuell
hath power . Also it is written in the
boke of Sapient the fourthe chapitre .

So howe saye they ben the chaste kynre-
des with clerenes : for the memoriall of the
is without deth byfore god .

¶ This that ye haue herde : is the Mes-
syng of the grounde / and of the skyle /
and of the reason / and somdel also of the
declaration of the syxte commaundement of
god / and the thyrde it is forsoth of the .ii.

An exposition vpon
table/and thus here it endeth without any
more.

There begynneth the seventh commaunda-
ment of god, and the.iiii. it is of the secōde
table.

Thou shalt do no thefte. It is writtē
in Exodi/ who euer steleth a mā and
selleth hym: he shalbe condemned gilty &
slayne. Also it is writtē in Exodi/ the. xxi.
chapi. who euer steleth a shepe or an oxe/
& sleeth it or selleth: he shall restore agayne
v. oxen for one oxe/ and foure shepe for one
shepe. If that a thefe bryke an house and
vndermyne it/ if the thefe be founde: and he
smytte hym with a wounde that he is deed
therby: the smytter shal nat be gilty of mā
slaughter. If he do smytte hym thus after
the sunne rysyng he hath done manslaughter
and he shalbe gilty and slayne. Also it
is written in Deuteronomii the. v. chapi.
Thou shalt nat stele. Also it is written in
the gospel of Johan/ howe Christe sayth /
who euer cometh nat into the shepfolde
by the doze/ but goeth in by an otherwre/
he is both a nyght thefe and a day thefe.
For a thefe cometh for nothyng elles: but
for to stele/ slece/ and leese. Also it is writtē
in the boke of Osee the prophete the. iiii.
chapitre: There is no truthe in the erthe /
no mercy/ no knowyng of god in erthe: but
curysng and lyeng and manslaughter and
theftes and spouscheyche. Also it is writ-
ten in

the .x. commaundementes.

ten in the booke of Iosue. what tyme Iosue
cam into Jerico all the oost went aboute
the cytie. vi. dayes and bare the the arke of
god/and the. vii. day the walles fel downe
and god bad Iosue that every man shulde
go into the house that was agaynst his
heed and slee man / woman/chylde & beste/
but take none of the goodes. But there
was a man of the kynrede of Juda that
hyght Macoz/and he stalle a precious cloth
and a cercle of golde and hyd it / and there
was an other cytie fast by that hyght Hay
and Iosue and his oost went thether to de
stroye the towne/ and the me of the towne
came out on them / and slewe of them. xxx.
men/and the other fledde. And than Iosue
and the elder people of the chyl dren of Is
rael fel to grounde: & leyden duste on theyr
heddes/and byd al ke god why theyr enne
mies: had overcome them. And god sayd
one of you hath stolē agaynst my byddyng
And therfore I shal neuer stonde with you
tyl that ye haue slayne him that stalle the sa
me thyng/and than they sought out Ma
coz of the kynred of Juda / and they toke
him and his wyfe and his chyl dre and his
bestes and stoned them to deeth / and toke
the cloth & al the good that he had & bren
t it/and than they went to Hay: and wanne
the towne anon/this is the lettec:and there
fore ye muste be ware that ye stele ryghte
nought: lest god wold do vengeance on you

E. b. as he

An exposition vpon

as he dyd on Nacor. Also it is written in
Leuitici/the.xviii.chapi. How god spake
to Moyses and sayd. Speke to al the com-
pany of the chyldren of Israel: and say to
them that they do no thys. Also it is writ-
ten in Ecdi.the.xii. If a thefe be founden
that he stele/he shall pay the double agayn
if he may nat he shalbe solde for to pay yf
he hath stolen. Also it is writte in the boke
of zacharie the prophete / zacharie syeth a
a bocke flyeng in the eyer/that was.xx.cu-
bitus of length and ten of brede / & he axed
the aungeli of god what it myght be: & the
aungell sayd to hym/it is the curse of god
that goeth to all theses houses that for-
swere them by the name of god/therfor be
ye ware that ye stele nat / ne forswere you
nat by the name of god: lest the curse of
god come on you. This that ye haue herde
is the shewyng of the grounde / and of the
skyll/and of the reason/& of the meanyng /
and somdell of the declaracion of the.vii.
comaundemēt of god/and the fourth it is
of the seconde table/ and thus here in this
wyle it endeth withou; more.

¶ Here begynneth the.viii.comaundemēt
of god/and the.v.it is of the.ii..table.

¶ Thou shalt nat speake fals witnes a-
gaynst thy nyghbour. It is written
in Eccle.the.xi.chapi. Lying men shall nat
be in mynde of god. And it is writte in the
gospel

the .x. commaundementes.

gospell of Johan/Christe sayth that the de
uel is a lyer; and father of lyers. This is
the letter and herby it semeth to me that
al maner men and women that lyeth be dy
uels sones & doughters. Also it is written
in the boke of Sapient / the mouth that
lyeth sleeth the soule. Also it is written in
Deuteron. If there stande a fals witnes
agaynst a mā accusyng hym of wickednes
they shall stande before oure lord in the
syght of prestes / and of the iuges that ben
in those dayes / that they besely seke the
sothe of the sentence / and as sone as they
fynde hym that spake fals witnes agaynst
his brother: they shall do to hym the same
payne that he thought to do to his brother
and taketh away wickednes fro you / have
no mercy on hym / but lyfe for lyfe / eye for
eye / toth for toth / hande for hande / fote for
fote / thou shalt yelde / this is the letter. Her
by it semeth to me that god hath ordeyned
to euery man the same payne that he wold
do to his neyghbores. Also it is written in
the boke of Daniel the prophete the .xii.
chapi. how. ii. prestes bare fals witnes a
gainst Susanna a woman: and god saued
her and ordeyned the same payne to them
that they ordeyned to her. And it is writte
in Exodi the .xxiii. chapiter, God sayd to
Moyles / thou shalt nat take the voyce of
a lyer: ne put forth thy hande for to sweere
falsly for a wicked mā. It is writte in the
thynde

An exposition vpon
thirde booke of kynges the. xxi. chapitre.
God axed who shulde begyle kinge Achab
and the dyuel said / I wyll / and god axed
wherin / and the dyuel said I wyll be a spie
rite of lyeng i his fals prophetes mouthes
and so he begyled the kyng in the fals pro
phetes mouthes. Also it is wrytten in the
booke of prophes the. xix. chapitre, Fals
witnesse shall nat be vnponished: & he that
speaketh lesynge: shall nat scape mischiefe
he that hateth lesynge: kepeth his soule
well. Also it is wrytten in the prouerbes the
xxi. chapitre / who euer gathereth tresours
with a lyeng tonge he is vayne / ydell / and
puel. Also it is wrytten in the prouerbes the
xxi. chapitre / A fals witnesse shall be losse.
Also it is wrytten in the prouerbes the. xxi.
chapitre. The prince that wolde gladly
hear lyeng wordes, hath al his officers wic
ked men. Also it is wrytten in the prouerbes
the wyseman prayed god aboue: that he
shulde brynge vanite and lyenge tonges
farre away fro him. Also it is wrytten i eccl.
iiii. Ne take thou nat to do against thy
wil: ne against thy soule lye thou nat. Also
it is wrytten in Eccle. Loue thou nat lyeng
against thy brother / nor against thy frende
do the same. Ne wyll thou nat lye no ma
ner of lyenge for the busines therof is nat
good. It is wrytten i the sauiter booke. Thou
mannes sonne of harde herte: wherto lo
uest thou vanite and speakest lesynge. Also
it is

the.x.comaundementes.

It is witten in Eccle.the.xv.chapitre. Lye-
ing men haue no remembraunce of god.

Also it is witten in the boke of Hieremie
the pphete the.xx.chapitre. Hieremie sayd
to Falloz the preste, thou Falloz: & all that
dwelleth in thyne hous shalbe taken pris-
oners to Babilon: there thou shalt dye thou
and all thy frendes to the which thou hast
profecied a lesynge. Also it is witten i the
boke of Hieremie the prophete/ the.v.cha-
pitre. There ben wonders and marueyles
made on the erth for they profecie lesynge:
and the prestes bete theyr handes to gether
my people why loue ye suche thynges.

Also it is witten in the first epistle of Jo-
han. He that sayth that he knoweth god /
and kepeth nat his comaundementes is a
lyar: and the truthe is nat in hym. Also it
is witten in the first epistle of Johan. He
that sayth he loueth god & hateth his bro-
ther: is a lyer. Also it is witten in the sau-
ter boke. psal.v. Loyde thou hatest al them
that loue wickednes / and thou shalt leese
all that speke lesynge.

This that ye haue herd is the shewyng of
the grounde and of the skile and of the rea-
son and of the meanyng and somdel of the
Declaration of the.viii.comaundement and

the.v. it is forsoth of the seconde table/

And thus here in this wyse it

endeth without any

more.

Chc

An exposition vpon

There begynneth the. ix. commaundement
of god & the. vi. it is forsoth of the seconde
table.

Thou shalt nat coueert thy neybourcs
house. It is writte in the boke of Is-
ai the prophete/ wo be to you that bynden
houses to houses and feeldes to felde and
couple them to gyther. Also it is writte in
the boke of Deuteronomii/ thou shalt nat
desyre thy neybourcs house ne his feelde .
Also it is writen in Deute. posse thou nat
the termes of thy neyghbourcs : that they
haue had byfore the . Also it is written in
Deute. xxvii. Cursed be that man that pas-
seth the termes of his neyghbourcs. Also
it is written in the boke of kynges. There
was a kyng of the chyldre of Israel that
hyght Achab/ and he dwelled in Samarie/
and there was a mā dwellyng salt by hym
that hyght Naboth Israelite. And he had
a fayre vyneyarde / and it stode nyghe the
kynges palays: & therfore the kyng wolde
fayne haue had it / and Achab the kyng
sayd to Naboth Israelite / gyue my thy
vyneyarde: & I shall gyue the a better ther-
foze: or els almothe syluer as it is worthe /
for it is nyghe my Palayce: and therfore
I wolde fayne haue it / and Naboth sayd
it is my fathers heritage and I wolde nat
sell it ne theunge it away . And than the
kyng waxed wroth and wente home and
layde

the .x. commaundementes .

layde hym downe on his bedde and turned
his face to the wall and wolde nat cate .
And thā Iſabel the queene cam in: & axed
the kynge what hym eyled, and the kynge
ſayd, I haue ſpoken with Naboth Iſrae-
lite for to haue his vyneyard: and he ſaid
god forbyde me that I ſhulde ſell away my
fathers heritage: or chāge it for any other/
than ſayd the queene . Take me the ryng
of your ſynger and I will gyue the that
vyneyard: and thā the kynge toke her his
ryng / and thā ſhe wrote a letter to a falſe
Judge that was dwelling in the towne:
and ſente it hym and gold therewith . And
ſhe wrote two letters to two falſe witneſ-
ſes & ſent them gold therewith. And the ſen-
tence of theſe two letters was / that they
ſhulde ſaye that Naboth had curſed god &
the kynge. And the ſentence of the Judges
lettre: was that he ſhulde dampne hym to
deth / and afterwarde they dyd ſo in dede/
and they lette ſtone hym to the deth with
ſtones: and houndes dyd ſocke his blode .
And than they ſent worde to Iſabell the
queene: and ſhe went & tolde it to the kynge
and bad hym be mery and cate faſt & drynke
for Naboth is deed: and than the kynge a-
roſe anone and made hym mery: and toke
the vyneyard to hym into poſſeſſion / and
Elias the pphete was dwelling i a moũt
faſte by/ that men called Carmele/ & the an-
gel of god cam to hym & ſayd/ Elias go to
kynge

An expositiō vpon

kyng Achab/ and saye to hym these wordes/ thus sayth almyghty god to the kyng Achab/ thou hast let slee Naboth to haue his vnygarde: and houndes haue socked his blode/ and thus sayth god to the. If thou dye in towne / houndes shall eate the. If thou dye in the felde: the foules of heuen shall eate the: and there shall neuer none of thy kyneloue so longe: tyll they be so olde thus to agglte god. And god sayth by Iesabell/ that houndes shall eate her/ and afterwarde the sentence was fulfilled: ryght as god sayd. This is the letter / herby ye may well take ensample to be ware that ye put no man from his house ne his lande with wronge: lest there fal suche an puel to you as there dyd to kyng Achab and Iesabell his queene.

This that ye haue herde is the shewing of the grounde and of the skyll and of the reason and of the meanyng and somdel of the declaracion of the. ix. comaundemēt of god: and the. vi. it is of the secōde table: thus here in this wyse it endeth without any more.

Here begynneth the tenth comaundement of god/ and the. vii. it is of the secōde table.

Thou shalt nat despyre the wyfe of thy neyghboure/ ne his man seruaunt/ ne his woman seruaunt/ ne his oxe/ ne his asse/ ne any thyng that is his. It is wrytten in the

the .x. commaundementes.

the booke of Deuteronomii the .xxii. chapi.
If a man lye by an other mans wyfe: both
shalbe deed/ and taketh away the yuel fro
you. And it is wrytten in the puerbes the
vi. chapitre/ whether a man may hyd fyre
in his bosome: and byenne nat his clothes/
or to go on hote coles and byenne nat his
feete/ the same wyse whan a man goeth to
his neybour's wyfe/ he is nat clene whā he
touch ed her. who that is a spouse breker
for the delyte of hir herte: he begyleth hym
selfe and desceiueth his owne soule. Whas
me and bylonie he gathereth to hym selfe:
and the reпреse of hym shall nat be done as
way. For the enuye that he hath to lye by
his neyghbours wyfe / no: god wyl nat
spare hym in the day of vemaunce. Also it
is wrytten in the booke of Sapient the .viii.
chapitre / the sones that ben begotten in
spousebreche shalbe brought to morte ende
and the sedes of the wicked men shalbe des
fouled / and though they haue longe lyfe
at nought they shalbe accounted: and the
last ende of their lyfe: shalbe without wo:
shipe/ though they be gylty: they shal haue
no hope/ in the day of knowyng: they shal
haue no speche. Also it is wrytten in the le
conde booke of kynges the .xi. chapitre. On
a daye Dauid walked on a sole chambze:
and he sawe a woman washe her legges
at the well/ and the woman was wonder
fayre/ and he sent for to wyte what womā

An expolicion vpon
it was. And it was tolde to hi that it was
Berisabe Uries wyfe: and thā Dauid sent
after her. And whan she was come to hym
he lay by her / and she concured a chylde
by hym / and thā Dauid sent to Joab that
was with his oost i the felde: and bad hym
sende Urie Ether to Dauid / and Joab set
Urie Ether to Dauid / and Dauid axed
Urie how Joab dyd: & howe it was with
his oost & bad Urie go home to his house
and make hym mery with his wyfe / than
Urie went forth and leyde hym to slepe be
fore the kynges gates / and on the morowe
it was sayd dauid: y^e Urie wold nat go ins
to his house; than Dauid sayd to Urie / a-
byde here all day and to nyght: and I will
sende the forth to morowe / and on the mo-
rowe Dauid wrote a letter and sent it by
Urie to Joab and the letter sayd. Take
Urie and set hi ther that is strēgest syght
that he may be slayne / and whan Dauid
herde tell that Urie was deed: he toke Ber-
isabe to wyfe. Also it is wrytten in the .ii.
boke of kynges the .xii. chapitre. God sent
Nathan the prophete to Dauid. Tell to
me a iugement of .ii. men: that dwelled in
one towne / the one was a ryche man / & the
other was a poore man / the ryche man had
oxen and many shepe with al / and the poore
man had no more good but one shepe / and
than came the straunge man to the ryche
man

the .x. commaundementes .

mannes house/and he wolde nat take none
of his owne shepe to make hym a feest ther
with:but he toke of the poze mannes shepe
for to make a feest therwith / and Dauid
was wroth agaynst that man and sayd.

By the lyuyng god he is the sone of death
that dyd so and he shall paye.iiii.shepe and
nat be spared/than sayd Nathan the pro-
phete to Dauid/thou art that man/ & thus
sayeth the lord god of Israel/ I anoynted
the kyng on my people: I kept the fro the
handes of Saul/and I gaue the the house
of thy lord:and yf al this had ben to lyttel
I wolde haue gyuen the moche more/ther
fore why dyspyfest thou the worde of god/
and doste this ruel in his syght/ thou hast
let flee Urie of Ether and taken his wyfe
to the/and therfore manlaughte that nat
go from thy house withouten ende. It is
writen in the seconde boke of kynges the
xiii.chapitre . Now I shall tell you what
wo and sorowe Dauid had for his spouse
bryche/the sone that Bersabee had concey-
ued:was deed therfore . Also Amnon his
sone lay by Thamar his syster / and ther-
fore Absalon his other sone slewe Amnon
and Absalon toke Dauid his fathers kyng-
dome and wente into Jerusalem and laye
by ten wyfes of his father & defouled them
in the syght of al the people/ & this sorowe

D.ii.

that

An expositiō vpon
that ye haue herde: hadde Dauid for his
spousebreche and moche moze/and therfor
be ye ware that ye do no spousebreche lest
to you befall a worse thyng therfore.

This that ye haue here now heerd is
the shewing of the grounde/ & of the shyll/
and of the reason / and also of the mea-
nyng/and sumdeel of the declaratiō of the
x. comaundement of god: and the. vii.

it is forsooth of the seconde table
and thus here in this wyse
it endeth without
any moze.

There begynneth the charge of the. x. co-
maundementes of god/ and who that wyl
come to the blisse of heuen muste knowe &
kepe these. x. comaundementes of god. for
these comaundementes of god ben the hygh
waye to heuen: it is the hygh waye that Je-
sus Christe went hym selfe: and taught it
to his Apostles and he that goeth besydes
this waye: goeth nat the way to heuē/ but
the way to euerlastyng deth. And nat as
Dauid sayd/ lord I haue runne the waye
of thy comaundementes / and as the
boke witnesseth in this charge
of these comaundemen-
tes that suen here
and thus it be-
gynneth.

the.x.comaundementes.

HO: Salamon sayth. Dede god and kepe his comaundementes: for that erhe man is made to/they ben our charter of the heritage of heuen:for Baruch the pphete sayth.Hear thou Israel the comaundementes of lyfe/this is the comaundemētes of god and his lawe that is withouten ende/all that holde it shal come to lyfe and they that forsake it:shal go into deth without ende/these comaundemētes be the kyn ges hygh way to heuē that Dauid spekeeth of/and sayth.Lorde I haue runne the way of thy comaundemētes. Also Christe sayd to a man that axed hym the way to heuen: If thou wyl entre into lyfe:kepe ye the comaundementes/for as Salamon sayth. He that kepeth the comaundementes of god / kepeth his owne soule / for it is an helfull sacrifice to take hede to the comaundemētes of god/as the wyse man sayth. For all onely he loueth god:that kepeth his comaundementes/as Christe sayth. If ye loue me: kepe my comaundementes/ and he that kepeth them:he it is that loueth me. And he that loueth nat these promisses: is cursed of god/for Paule sayth. who euer loueth nat our lord Iesu Christe be he as accursed in the comyng of our lord Iesu christ. And also Dauid sayth:cursed be they that bowe away from thy comaundementes. But agayne he saythe / blessed be the man that dyedeth the lord: for in his comaun-

The charge of the
dementes he shall wyne full moche/ ther-
fore haue thy thoughtes in the promesses
of god and in his comaundementes be thou
moſte buſye as the wyſe man byddeth.

Thus it was ſayd to Abraham & to his ſede
for the loue of heuenly ſweetnes and for the
bitternes of helle to his people/therfore be
ye buſye wakyng on theyr helth/for thou
ſhalt yelde rekenyng to our lord god: for
all men ſo get to the / to all whiche ben in
thyn houſe ſhewe thou/byd thou/comaunde
thou:counſeyl to them that they kepe them-
ſelfe fro pryde/fro haughtyng / fro fornicar-
ion/ eyther lecherie/fro wyathe/ fro ſwe-
rnyng/and fro couetyſe which is roote of al
vices/as ſaynt Paule ſayth/he that hath
nat cutte eyther buſynes of his and moſte
of his holy eyther of his meyne:hath reny-
ed the fayth of Chriſte / and alſo is worſe
than an heyden man.And therfore as ſaine
James writteth in his epiſtle / ethe man
lerne fyrſte and do in dede hym ſelfe / and
after that excypte he and moue he other to
do the ſame that is to kepe the comaundes-
mentes of god/and no man be negligent to
lerne them:for dyede of the ſentence that god
ſayth in his law/yf thou ſhalt nat hear the
voyce of thy lord god/that thou kepe and
do in dede his comaundementes:all theſe cur-
ſynges ſhal come on the and take the/thou
ſhalt be curſed i ſelde:curſed ſhal thy berne
be and all thy other relyphes / curſed ſhal be
the

the.x.comaundementes.

the fruyte of thy body: and the fruyte of thy
lond/ the dyoues of thyn oxen/ & the flockes
of thy shepe/ cursed shalt thou be goyng in
and goyng out/ god shall byynge vpon the
honger and blame into al the werkes that
thou shalt do: tyll he destroye the swyftly /
for thyne owne wicked syndynges/ in whē
che thou hast forsake hym/ god shall byyng
in vpon the pestilences/ and he shall smyte
the with nedynes/ with feuer/ with colde/
with heete/ with corrupte eyer/ and he shall
pursue the tyll that thou peryshe. And yf
thou shalt hear the voyce of thy lordē god
that thou kepe and do in dede all his co-
maundementes / he shall make the hygher
than all folkes that dwell on erth / and all
these blessinges shal come on the and take
the: yf thou kepeste his comaundementes
thou shalt be blessed in felde/ blessed shalbe
the fruyte of thy body/ and the fruyte of thy
lond: the fruyte of thy bestes/ and the floc-
kes of thy shepe / blessed shalbe thy bernys
and all thyne other re:pykes / blessed shalt
thou be goyng in / and goyng out/ god shal
sende the blessinge on thy scleres/ and vpo
the werkes of thyne handes / yf thou kepe
his comaundementes of thy lordē god / and
goest i his wayes/ al the people of the erth
shall se that the name of god is called vpo
of the & they shal greatly dyled and fear the/
than oure lordē god shall open heuen his

The .x. beniaunces

beste tresoure that he gyue reyne to thy
lande in his tyme / our lord shall ordeyne
the in the heed that thou shalt be euer a-
bous and neuer vnder if thou kepist his co-
maundementes / and that al men and wo-
men may haue grace truly to kepe these
promises of god / and there thorowe fles
these cursynges / and haue the blessinges .
And euer to be aboue in vertues and neuer
vnder in synne / and after that to reyne a-
boue the blesse euerlastyng with our
lord Jesu Christe and his holy
thousandes into worldes
of worldes .

Amen .

There foloweth the .x. beniaunces of E-
gipte / for brekyng of the .x. co-
maundementes of god.

For brekyng of the fyrste comaunde-
ment / god turned al waters of Egipte
both frethe and salt into blode. For bres-
kyng of the seconde comaundement / god
multiplied frogges vpon all the lande of
Egipte in houses vpon mennes beddes / &
vpon her meates and drynkes saue where
the chyldren of Israel were. For brekyng
of the thyrde comaundement / god turned
pouder of the erth to waspes ful greuous-
ly styngyng vpon all the lande of Egipte.
For brekyng of the .iiii. comaundement god
sent of all kynde of flies / dogge flies and
other

of Egipte.

other. For brykynge of the. v. comaundemēt/
God sent pestilence vpon theyr bestes. For
brykynge of. vi. comaundemēt god sent bot
ches/byles/and bleyues. For brykynge of
the. vii. comaundement/god sent thondres
haylynge and lyghtnyng that destroyed all
the grene fruyt man and beste that was in
the houses of Egipte. For brykynge of the
viii. comaundement/god sent a great mul-
titude of locustes / that destroyed all the
grene fruytes that the lyghtnyng had lefte
For brykynge of the. ix. comaundemēt/ god
sent palpable thyke derkenes that in .iii.
dayes no man myght se neyther moue him
selfe fro the place that he was in. For bry-
kynge of the. x. comaundement/god slewe al
the fyrste gotten both of men and of bestes
in all the lande of Egipte.

¶ Here ensucth the. vii.

deedly synnes.

¶ Pryde/wrath/and enuye/ben synnes of
the fende. Couetyse and auarycce/ben syn-
nes of the worlde. Glotony slouth and
letcherie/be synnes of the fleshe: and these
ben the large wayes to hell / & many passe
by them to hell: for they wyl nat busye the
to knowe & kepe goddes comaundemētes.

¶ These ben the. vii. vertues that ben res-
medies agaynst the. vii.

deedly synnes.

If thou haue ben a proude man: leue thy pryde and be nowe meke/for good mekenes is vertue agaynst pryde. If thou haue ben a wrathful man: leue thy wrath. And yf thou haue ben an enuious mā: leue thy enuie/and be nowe full of charite/for charite is vertue agaynst enuie. If thou haue ben a slouthfull man: leue thy slouth and be nowe busy in good werkcs. For holy busynes is vertue agaynst slouth. If thou haue ben an auarous man and a couetous man: leue thy couetise and be now large in geuyng almes dedes to them that haue nede/for good largenes of almes dedes is vertue agaynst couetise. If thou haue ben a gloton or a drunken man: vse nowe measure and sobernes. For sobernes is vertue agaynst glotony. If thou haue ben a letcherous man: leue thy foule luste of the synne of lecherie/and be now chaste. For chastite is vertue agaynst lecherie. And therfore praye to almyghy god for grace to withstande synne: and to vse vertues/and truely to kepe the comaundementes of god/and this is the ryght way to heuē: and the streyght waye that le-

deyth the holy soules to that
glorious ioye. Amen.

These ben the v. bodely
wittes.

Hearnyng/seyng/smellyng/tastyng/and
touchyng. Noynge maketh men coner
fall from the comaundementes of god: tl. 8
dort

both entrynge of the synne at the. v. wyndes
wes of the soule/as to hearyng a man syn
neth whan he leueth wylfully to hear the
lawe of god/and delecteth hym to hear fas
bles foly and foule wordes. The seconde/
whan his eye is vnstable beholdyng dy
uers thynges and lustes:where thorow he
is tempted both to luste and to couetyse.

For who that hath a lyght eye and vnsta
ble: Shall haue a derke soule and a synful.
For saynt Augustyn sayth an vnchast eye
is the messenger of an vnchast mynde.

The thyrde whā he thorowe delectate smel
after his power fulfyllerh the luste of his
fleshe. The fourth he synneth in tasyng
whan he thorowe swete taste of meate or
drynke ouer moche fedeth hym selfe/wher
thorowe he is worse disposed to trauayle
to serue god. The fyfte he synneth in tou
chyng/whan he wylfully of his delecte tou
chyng the thyng that is defended by gods
des lawe.

These be the. v. goostly wyttes.

Mynde/Reason/vnderstandyng/ymagi
nation and wyl. And who that wyl
be saued/he muste chastice his wyttes/and
reule them by reason of goddes lawe and
and kepe the comaundementes of god/and
whan a man setteth his herte in his reule
and foloweth in workyng thereafter / than
the spyrte of the holy goost as Iher sayth/

On hym

An hymn shall reſte the ſpirite of wyſdomie
and of vnderſtondyng / the ſpirite of coun-
ſeyll and of ſtrengthe / the ſpirite of kun-
nyng and of pitie / and the ſpirite of dyeds
of god ſhall fulſyll hym.

Theſe ben the .vii. werkes of bodely
mercy that enſueth / and as there ben .vii.
werkes of bodely mercy there ben .vii. wer-
kes of goostly mercy: and theſe loueth god
moze / as he loueth the ſoule moze than the
body for it is better. But for bodely woꝝ-
kes moze knowen to vs than ben goostly
werkes: therfore begynn we at theſe bod-
ly woꝝkes for ſo doth the goſpell of Mat-
theu the .xxv. chapitre. Chriſte ſayth
whan he ſhal come at the day of tyme ther
ſhalbe gathered byfoze hi al folke / he ſhall
departe them a twynne / as heerdmen do
ſheep from gotes. Sheep that ſhalbe ſaued
on his ryght ſyde / and gotes that ſhall be
dampned: ſhalbe on his lyfte ſyde / and than
he ſhal ſay to theſe that ſhalbe ſaued: come
ye my bleſſed father chyldren / and take ye
the blyſſe of heuen that was ordeyned to
you: byfoze the worlde was made / and for
bycauſe of this blyſſe Chriſte telleth by or-
dre .vi. werkes of mercy wherby they ſhall
haue blyſſe. I hongred and than ye fedde
me in my membes. I thurſted: ye gaue
me drynke / and whan I was a geſt ye ha-
borowed me in your houſes and made me
gladde. I was naked / and ye clothed me:
I was

I was sycke and ye dyd byled me. I was
in prisson: and ye cam to me. ¶ he. vii. wer-
kes of mercy/ is layd in the boke of Tobie
buryng of deed men that haue nede thereto
And also these. vii. werkes me do to Christ
whan they do them to his membris: deuou-
tely in his name. For as he hurteth a man
that hurteth his lymes. So he doth for
man: that doth for his lymes.

¶ These ben the. vii. werkes
of goodly mercy.

¶ Each thou gladly the good that
thou canste. Councyll to goodnes al
that thou mayste. Chastice with worde/ or
with dede/ or both/ that men leue theyr syn.
Conforte them that suffre harde thynges:
for the lawe of god. Forgyue wronges
done to the: for the great merde of god.
Suffre mekely that god sendeth to the: and
stryue nat with thy neyghboure. Pray and
desyre that thy lyuyng accorde with gods
des wyll and so perfourme in worke / and
so wyll thou bothe to frendes and to ene-
myes that they kepe goddes promesses and
so to come to heuen for her true lyuyng.

¶ These ben the. vii. prin-
cipall vertues.

¶ Temperance or measure: that is, mea-
sure so thy selfe in eatyng and dryn-
kyng, in slepyng/ in wakyng/ in workyng/
in restyng/ in spekyng/ in styll beyng/ in clo-
thyng/

thyng/and so forth of all other thynges: to
kepe thy body and soule in helth to the ple
saunce of god. **W**isdomme or warrenes/ that
is be wyse and ware in al the dedes doyng
and be wyse in fleyng the waye of synne
that ledeth to hell. and be wyse goyng the
waye of vertue that ledeth to heuē. **R**ight
wysenes/ that is be thou rightwyse to god
and to thyn euen chrissten. **S**trengh / that
is be thou goostly stronge in vertues ly
uyng. **F**ayth / that is haue very beleue in
god and his lawe/ for they ben one. **H**ope
that is haue thou stedfaste hope to goddes
mercy yf thou lyuest well and endist in cha
rite. **C**harite that is loue ergo aboue all
thyng loue god: and thy neyghbour as thy
selfe.

Where begynneth the .viii. blessinges of
our lord **J**esu **C**hriste the whiche
is our god.

Jesus seyng the people: went vp vnto
an hyll/ and whan he was set: his disc
riples cam to hym: & he opened his mouthe
and taught them and sayd: **B**lessed be the
poore men in spirite: for the kyngdome of he
uen is theirs. **B**lessed be the mylde men: for
they shall welde the erth. **B**lessed be they
that mouerne for they shall be consofited.
Blessed be they that hongreth & thirsteth
ryght wysenes: for they shall be fulfilled.
Blessed be the mercyfull men/ for they shall
gete mercy. **B**lessed be they that be of cleane
herte;

herte: for they shall see god. Blessed be the
peaceable men: for they shall be called goddes
chylidren. Blessed be they that suffre persec-
cution for ryghtwysenes: for the kyngdom
of heuen is thers/ye shall be blessed whā me
shall curse you/and do pursue you / & shall
say all yuell agaynst you lyeng for me/ ioy
ye and be ye glad/for your mede is plentius
ous in heuen. For so they haue pursued al
so prophetes that were befoze you.

These ben the .xvi. condicions of charite
that saynt Paule teacheth.

If I speke with tonges of men and of
aūgels/and I haue nat charitie: I am
made as brasle sownyng or a symbal tyne
lyng. And if I haue profecie and knowe
al mysteries and al künnyng. And if I haue
all fayth so that I moue hylles fro theyr
places: and if I haue nat charitie (I am
nought. And if I departe al my goodes vñ
to the meates of pore men. And if I betake
my body so that I brenne/and I haue nat
charite it profyteth to me no thyng. And
these .xv. condicions sue hym that is in cha-
ritie.

The fyrste is, that he is pacient: in suf-
fryng wronges. The seconde is, he is be-
nigne: that is to do good in soule agaynst
yuell y^e he hath suffred. The .iii. is / he hath
no enuy to nothyng. The .iiii. is, y^e he wo-
keth no yuell. The .v. is / he bolneth nat wth
pyrde. The

The. vi. is he cometh no worldly world (p
The. vii. is he seeketh no propre goodes to
hym selfe/ but profyte to Chyrltes church.
The. viii. is/ he is nat wrothe though he
suffre wrong. **The. ix.** he thynketh nat puel
The. x he iogeth nat on wickednes. **The**
xi. he iogeth with god of truthe that he lo-
ueth. **The. xii.** is he taketh it mekely what
euer cometh to hym. **The. xiii.** standeth in
this/ that he that is in charite/ beleueth of
truthe all that god sayth. **The. xiiii.** condic-
tion standeth in this poynt/ that he hopeth
all thynges that turneth to good to gods
des chylzen. **The. xv.** is that he susteyneth
with a good wyll al harmes that cometh.
And the last condicion that sueth/ this bless-
ed vertue, is that he that is in charite: tal-
leth neuer downe/ but lesteth for euer in
this worlde and in that other as the loue
of god faileth neuer. And if a man coude
no more of the lawe of god / but these. xvi.
condicions/ and helpe hym to kepe them /
he myght lyghtly come to heuen / & knowe
to ho went amys.

These be the. iiii. tokens of saluacion &
by these a man shall knowe if he be of the
nombze that shalbe saued & come to heuen.

A Dere frendes / the fyrste is to haue a
pure and quyte deuocio to god. **The**
second is / to haue a very loue to god. **The**
thyrde is to haue a feruent contricion for
the bytter passion that he suffered for man
and

synne. The fourth is, to haue continually
in mynde of Chyistes bytter passiō that he
suffred for man/and thus sayth doctores.

C These be the .v. wonders of saynt
Augustyn/that sueth.

A And saynt Augustyn wondreth on .v.
thynges that be among the people in
this worlde. The fyrst is/ that any man or
woman dar lyue in suche a lyfe for dyed of
god: that they wolde nat for nothyng dye
therin. The seconde is that they set so lyt-
tel prys by the soule that god bought so
dere. The thyrde is/ that any man or wo-
mā wyl lay theyr soules to pledge for luste
and lychyng. The fourth is, that in tyme of
tribulation/they wyl byhote to god more
than they wyl performe in helth. The .v.
is, that what veniaunce and wonder that
god sendeth among the people they wyl
nat be a knowen that it is for synne.

A Worldly goodes wyl nat be gottē
ne holden of a poze man/ but he buye
hym fast by many meanes both nyght and
daye to wyne them: so these holy comaun-
dementes of god with vertues that lōgeeth
thereto/ may no mā kepe truly but he gyue
ful purpos and great busines thereto. And
myghtely do away the great heed synnes/
that ben reckened before: and standyng in a
strewed lyfe ruled by reason of goddes lawe.
weneſt thou to please god for to lyue as the
worlde ayled: nay/ nay/ wite it wel/ for the
worlde is contrarie to god/ for god loueth

C. l.

in her

meekenes: the woylde pryde and rebellion.
God wyl haue pacience: the woylde stryfe
and wyth. God loueth mercy and charite
the woylde enuie and crueltye. God loueth
clennes and chastite: the woylde harlotrie &
foul luste. God wyl measure and poverties:
the woylde couetise and avarice. God wyl
penance and abstinence: the woylde gloto-
nye and drunkenes. And where is more cō-
trarie thā here is shewed/and vertues and
vyces may nat dwell togyther in a mā: no
more than lyght and darkenes/ hote & cold
and Chyriste sayth hym selfe: that no man
may serue to two contrary lordes/for that
one he muste nedes loue: & that other hate/
and therfore for the loue of our lord Iesu
Chyriste that bought the so dere with his
harde passion and his precious blode/ether
for drede of bytter paynes / cyther for loue
of heuen blesse: forsake and despise thy syn/
and kepe treuly goddes promisses/be nat a-
shamed to be scorned of fooles/and begyn
to be a good man: but be soze ashamed be-
fore thy cōscience to be prayled and bozne
vp of the woylde and dwell wyl in synne.
For saynt Iohan sayth if any man loueth
this woylde the charite of the father of he-
uen is nat in hym / for there is nought in
this woylde: but couetise of fleshe/couetise
of eyen and pryde of lyfe / whiche is nat of
the father: but it is of the woylde / and the
woylde shal passe and the couetise of it/ but
he that doth the wyl of god dwelleth with
out an

out an ende that is in the loue and seruice
of god. Nowe here thou hast before the
good and euell/lowe and swete/lyfe & deth/
vertues and vyces/loy and payne/therefore
praye hartely to god that thou kepe his p-
misses for his great mercy Amen. And lerne
meth your lesson at our lord Iesu Christe:
that sayth/ I knowlege to the father lord
of heuen & of erthe/for thou hast hyd these
thynges for wase and wyse men:and hast
shewed them to lytel chyldre / father for so
it was plesyng before the/al thynges ben
gyuen to me of my father:& no man knewe
the father but the sonne/neither any man
knewe the sonne,but the father and whom
the sonne wyll shewe / all ye that trauayle &
ben charged come to me:and I shall fulfyl
you/take ye my yoke on you / and lerne ye
of me/for I am mylde and meke in herte: &
ye shall fynde reske to your soules / for my
yoke is soft and my charge is lyght. Thus
thou muste lerne at Christ to be meke:and
ofte reherce his myke passion/and thy syn-
nes that were cause of that payne. And if
thou do thus:thou shalt be moued to think
on his kyndenes/and ofte to forthynte thy
vnyndenes. And by this meane:thou shalt
haue grace to withstande the temptacions
and so gete euerlastyng lyfe by Iesu christ
our lord. Amen.

Where ensueth foure nedefull thynges
to eche man.

Firste that eche man muste heare the worde of god and his lawe. The seconde is/ he muste vnderstande the worde of god/ for yf he heare the worde of god preched or red to hym/ and none vnderstādyng therof: it profyteth nat to hym. The thyrde he muste worke therafter in dede/ for all thowghe he here goddes worde and vnderstande it/ and doth nat therafter it profyteth nat to hym. The fourth is this to continue in good workes vnto the ende of his lyfe. For if he doth well for a tyme: and at the laste turneth agayne to his synne/ all his formere deedes helpeth hym nat to heauen/ and therfore eche man & woman shuld busely here the worde of god and lerne it. For yf the gospell be hyd or vnknewen: it is vnknewen of them that shuld perperse/ therfore blessed be they that heare goddes worde in workyng therafter and kepe it. For the hearers of the worde of god onely be nat iust before god: but the doers therof shalbe made ryghtwys/ therfore hearyng/ redyng/ prayng/ and studyng/ with the glorious workyng of our lordesu Jesu Christe that is begynnynge and ende of eche good worke/ the whiche graunte vs to fulfyl for his holy name. Amen.

A Dore frendes/ I take the lordu god to witnes that charite is the principall part of holy writ/ for god is charite/ and if any part of holy writ be takē away fro vs than a parte of charite is taken from vs.

for

For saynt Paule sayth, if we kepe charite
than we fulfyll al the lawe/god is charite:
we may nat speke of holy writte/ne of cha
ritie. And also saynt Paule sayth, if any
man knoweth nat holy writ: he shalbe vns
known/ and if we may nat speke of holy
writ: we may nat blesse god/ neyther men/
ne we may nat speke of heuen / neyther of
erthe/ne of hel/nether of any creature that
euer god made/for god and holy writ spe
keth of all these thynges. But as these ry
che worldly men speke and blaspheme god
and his lawe, peryshe them selfe/ wherfore
saynt Paule sayth thus/they that wyll be
made ryche fallen into temptation/ and in
to the snare of the dyuel / and into many
full vnprofitable and noyous desires/whi
che drenchen men into deth and perdition of
dampnation.

There frendes syth god made man to be
heire of heuen of so glorious and ioyfull a
place/howe may any man for drede of this
sentence of Paule drawe to them ryches
couetise of the worlde/for the roote of all
puell is couetise sayth Paule. And syth for
synne of man / god wolde nat but that he
wolde bye them agayne with his precious
blode to that herytage of heuen/ tha what
man is that that wolde betraye Christe a
gayne of mans soule fro heuen/ it semeth
that suche a man thynketh that he wolde
put Christe agayne to his passion: and so
by this a man may knowe who it is that
letteth

letteth a man fro heuen. For who so letteth
a man to knowe and to kepe the com-
maundementes with all the lawe of god /
he it is that letteth a man fro heuen / for he
these .x. commaundementes we must entree into
heuen / and therfore Christe sayth / he that
cometh nat in by the doore but steleth in by
a nother way / is a vyght there and a daye
these. Also Christe sayth / Matth. xxiii. cha-
pitre / wo to you scribes and pharisees and
ypocrites that close the kyngdome of he-
uen befoze me / neither ye entree ne suffre me
entryng to entree. And whan Iesu Christe
was here in erth he wold nat let the dyuel
to speke of holy wyte. Nowe ye dere fren-
des take hede of this sctere of saint Paule
i. Cor. the. ii. the seconde chapitre / that be-
gynneth thus. Al scripture enspired of god
is able to teache / to reprove / to chastice / to
lern in rightwysenes that the man of god
be partlyl lerned in al good workes. Also
Christe wolde nat let none other spaners
to speke holy wyte / but he taught it hym-
selfe to al folke good and yuell / and for we
knowe nat good fro yuell but by wysdom
of his lawe that is holy wyte. And therfore
Paule sayth to the Romayns the. xvi. cha-
pitre. I wayte ye them that let the lawe of
god and delepe nat with them. And ther-
fore god cursed in his lawe all tho that
bowe away theyr cares from his lawe that
is holy wyte / and blesteth all the that kepe
it lusty / and so as esthly me deme them to
be acco

Be accused that let the testament of a bad
man/ so heuonly me deme them to be accuse
sed that let the testament of Jesu Chyiste
and his testament is the holy gospel that
he comaunded to be preached and taught
to al creatures/this witnesseth Chyist say
eng to the yonge man that axed hym/good
mayster what shall I do to haue euila
stying lyfe/Chyiste sayd kepe thou the com
maundementes/therfoze by this worde of
Chyiste eche man may come to heue by the
kepyng of these comaundementes / and yf
we ben let to knowe and to kepe these co
maundementes that is the lawe of god/ the
woyse we may serue god. For no man kno
weth the wpll of his mayster but by his
byddynge/and the seruannt by his may
ster/good and profytable sayng the wpll of
god. Thus we ben knowen the seruantes
of god. Also saynt James sayth the.iiij.
chapitre/by ye subiecte to god/withstande
ye the dyuell and he shall flee fro you. And
Peter the Apostle suer of Chyiste sayth in
his seconde chapitre, For Chyiste suffred
for vs leuyng to you ensample that ye fo
lowe the steppes of him/therfoze if any ma
letteth these comaundementes with al the
lawe of god to be knowe and kept holdeth
with the sende agaynst Jesu Chyist kyng
of glozie/as these great swerers / cursers /
and vnchaste men that folowe the luste of
the flethe/couetise of yen/pyrde of lyfe/and
they that grudge agaynst the wpll of god.

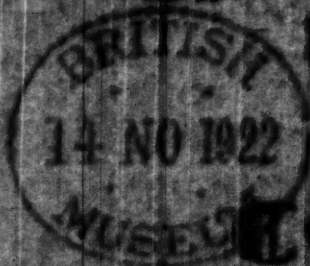
And

And as Judas the Apostle sayth/these ben
grubchers full of playntes wandyrng by
theyr desires/and so these wretches know
nat/no; wyl nat knowe the lawe of god;
ne the leest comaundemēt of his lawe. And
to this lawe he ordeyned .iiii. holy men to
wrytte it and to witnesse it and to teache
it as the lawe witnesseth by name that
Matheu the fyrste. Marke is the seconde.
The thyrde is Luke. The fourth is Johā.
These it ben that bear witnessyng of the
loide god of oures/these it ben that haue
writen this holy lawe, that is the testamēt
of Chyrste / that is the gospell the whiche
he comaunded to be preached to all creatu-
res good and euell; and he that letteth this
testament to be knowen/preached &
taught to the people, holdeth
with the fende/and is cur-
sed of almyghty
God.

CImprynted in Fleetstreete

by me Robert

Hedman.



Cum priuilegio
Regali.



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